

BACK TO PRABHUPĀDA

The magazine of the real Hare Kṛṣṇa movement

Issue 38, Winter 2012/13

"Defeating tyranny in the realm of thought"

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Śrīla Prabhupāda: The Living Guru

Also in this issue:

Dīkṣā Guru Deniers

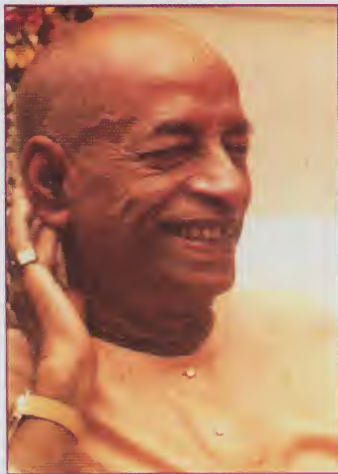
The New Sahajiyā Movement

The Māyā of Self-Worship

Thieves Fall Out



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

Editor: Krishnakant

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Don't miss out on your free subscription to *BTP*! Contact us as below.

For more information, and letters to the editor, please write to:

Back to Prabhupada
PO Box 1056, BUSHEY
GREAT BRITAIN, WD23 3BR

or email:

irm@iskconirm.com

website:

www.iskconirm.com

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Mislabelling or *Māyā*?

Welcome to Issue 38 of *Back To Prabhupāda* (BTP).

In the last few issues we have presented much evidence showing how ISKCON has been forced into various climbdowns by the IRM's preaching which has resulted in ISKCON adopting the same philosophical positions as the IRM. This has meant that, in essence, all we have left in ISKCON is largely a "label hoax", whereby Śrīla Prabhupāda's position as *dikṣā* (initiating) guru has been redefined as being only that of a *śikṣā* (instructing) guru, and the role of ISKCON's *ṛtvik* (proxy) initiators has been redefined as "*dikṣā*" guru. In this way, although the function and philosophical positions of Śrīla Prabhupāda and those acting as "initiators" in ISKCON today remain largely unchanged compared to their positions in ISKCON pre-1977, these label re-definitions have still allowed these *ṛtvik* initiators to grab all the benefits of acting as "good as God" *dikṣā* gurus for themselves.

In response, some have argued that as long as Śrīla Prabhupāda remains "in the centre", how does it matter what labels are used and what different parties are called? Indeed, as we revealed in the last issue ("*Using Philosophy as a Bogus Cover - 2*"), the guru hoaxers themselves effectively use this reasoning to deflect attention away from their hoax by arguing that it is in any case "*śikṣā*" — and therefore Śrīla Prabhupāda — that is the "main consideration" and "more

important". And, thus, we do not need to be unduly concerned about the fact that they have taken up the position of *dikṣā* guru. However, the reality is:

1) The whole purpose of Kṛṣṇa consciousness is to overcome *māyā*, or illusion:

"The way to get out of illusory *māyā* is to engage in the topics of Kṛṣṇa [...] The International Society for Krishna Consciousness is operating for this purpose."

(*Śrīmad-Bhāgavatam*, 4.7.44)

Māyā in turn is defined literally as "that which is not":

"The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means 'that which is not.' And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, he is said to be in illusion."

(*The Science of Self-Realization*, Chapter 5)

Therefore, by claiming that we are something that "we are not", *dikṣā* gurus; and that Śrīla Prabhupāda is something that he is not — not the *dikṣā* guru — we are deliberately promoting what constitutes the very definition of *māyā*. Thus, it is impossible to be on the path of Kṛṣṇa consciousness when we are actually dedicated to promoting *māyā*!

2) By artificially trying to become *dikṣā* gurus and be false-

ly worshipped "as good as God" when we are not *dikṣā* gurus, we are, as the quotation defining *māyā* just given states, trying to be "lords of material nature while actually we are under the grip of her stringent laws". And a very practical consequence of this is that countless devotees have had their faith shattered, become disillusioned, and thus left Kṛṣṇa consciousness altogether when those whom they thought were are "as good as God" *dikṣā* gurus revealed that they were actually morally degraded and often "fell" from following even the basic standards of Kṛṣṇa consciousness. And with around over 1/3 of all gurus having already gone this way, we are speaking not of an isolated incident, but a very deep and ongoing problem.

3) To think that usurping Śrīla Prabhupāda's position does not matter because it is only a question of a "label", is itself merely a symptom of a deeper underlying disease — the disease of disobedience. And this is borne out by the fact that the "mislabelling" is merely the tip of the iceberg — with ISKCON deviating in every single major sphere (please see "*ISKCON's New Mission*", BTP 30).

So, not just a question of wrong labels, but deep *māyā*! (See page 15 for more on this.)

Please feel free to write to me at the following email address:

irm@iskconirm.com.

Thank you and Hare Kṛṣṇa.
In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* — see back page to order your free copy.



Dīkṣā Denial - 1: Denying the Process

When a conclusion cannot be refuted on the basis of Śrīla Prabhupāda's orders, one is left with no option but to simply deny it — with such denial being based on an appeal to irrational beliefs. Over the next three pages, we demonstrate how this "denial" is used to deny the fact that Śrīla Prabhupāda is available as the *dīkṣā* guru for all members of ISKCON — with this denial being based on resorting to manufacturing a defect both in the process of Kṛṣṇa consciousness and in Śrīla Prabhupāda himself. However, since no such defects actually exist, this "Dīkṣā Denial" will be debunked as the irrational fantasy that it is.

The ISKCON process

The bona fide process for initiation in ISKCON is set out by Śrīla Prabhupāda in his books:

"In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life: illicit sex, meat eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily."

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 24.330)

This process led automatically to every member of ISKCON becoming an initiated disciple of Śrīla Prabhupāda, with no physical interaction between the disciple and Śrīla Prabhupāda being necessary, since many disciples never met or interacted with Śrīla Prabhupāda. And since Śrīla Prabhupāda's books were meant to guide ISKCON during its lifetime, this process was intended to be the standard process to always be followed in ISKCON.

Process no longer works

Anyone joining ISKCON today also undergoes the same process just mentioned:

"That a new devotee who follows the four regulative principles and chants sixteen rounds for the first six months should chant Śrīla Prabhupāda's praṇām mantra and worship him as Founder-Ācārya of ISKCON and his śikṣā guru."

(GBC Resolution 71, 1992)

However, it is now claimed by the GBC that this same process which had previously led to Śrīla Prabhupāda becoming the *dīkṣā* guru of everyone in ISKCON, cannot possibly do so now. For the GBC resolution we just quoted goes on to state that we must instead seek out one of their elected gurus:

"At any time after the initial six month period, and after passing the required examination, the candidate may choose his future dīkṣā guru..."

Yet, previously, anyone who joined ISKCON was also trained to follow the 4 regulative principles, worship and follow Śrīla Prabhupāda, and chant 16 rounds of the Hare Kṛṣṇa mahā-mantra, and this process was considered sufficient to prepare everyone to automatically become Śrīla Prabhupāda's initiated disciple. And as already noted, the fact that Śrīla Prabhupāda is not physically present on the planet cannot be relevant, since many devotees became Śrīla Prabhupāda's disciples without any physical interaction with Śrīla Prabhupāda. Clearly, therefore, if the process was able to result in Śrīla Prabhupāda becoming one's *dīkṣā* guru, then it can also do so now, since the process and relevant circumstances remain unchanged.

What makes this bizarre denial even more strange is that it is accepted that the ingredients that make up the process in question — chanting Hare Kṛṣṇa, fol-

lowing the 4 regulative principles, following Śrīla Prabhupāda's instructions and worshipping him — all function in exactly the same way now. It is not claimed, for example, that chanting 16 rounds of the Hare Kṛṣṇa mahā-mantra today will work in a different manner just because Śrīla Prabhupāda has left the planet. So, it is accepted that: not only is the process the same, but it also works in exactly the same way. Nor is there any teaching from Śrīla Prabhupāda which states that the ISKCON system, which enabled every ISKCON member to automatically become his initiated disciple, would function differently in the future. Hence, there cannot be any spiritual reason for why such a process cannot continue to result in all members of ISKCON becoming Śrīla Prabhupāda's initiated disciples. Therefore, it can only be due to some unstated "magical" reason, that the GBC claim that this same spiritual process has now become defective in its ability to deliver the same result.

Dīkṣā "magic" example

A striking example of this *dīkṣā* "magic" at work concerns the process of daily "Guru-Pūjā", which was introduced in ISKCON to allow all of Śrīla Prabhupāda's disciples to worship him as their *dīkṣā* guru. In this process, prayers glorifying Śrīla Prabhupāda as the *dīkṣā* guru who delivers *divya-jñāna* (transcendental knowledge) and who is one's spiritual master life after life, are sung — and all of Śrīla Prabhupāda's disciples worshipped him in this manner every day when he was physically present. Part of this prayer states:

"cakhu-dān dilo jei, janme janme prabhu sei, divya jñān hṛde prokāśito."

with the ISKCON Song Book translation of this verse being:

"He opens my darkened eyes and fills my heart with transcendental

knowledge. He is my Lord birth after birth."

And, in an explanation of this verse, Śrīla Prabhupāda categorically states that it means he is giving *dīkṣā*, or initiation:

"Divya jñāna hṛde prokāśito."

What is that divya jñāna? [...]

This is divya jñāna. Dīkṣā. Dīkṣā means from this divya jñāna."

(Śrīla Prabhupāda Lecture, 11/7/1976)

This same ceremony is still carried out today for Śrīla Prabhupāda by all ISKCON members, including his disciples. Only, now this same ceremony has magically transformed Śrīla Prabhupāda into only being ISKCON's *śikṣā* (instructing) — not *dīkṣā* (initiating) — guru, as can be seen from the explanation given for this ceremony on the ISKCON UK HQ's website:

"7.10am – Guru-Pūjā"

At this time, as members of the International Society for Krishna Consciousness we offer our obeisances to Śrīla Prabhupāda as the instructing guru for all devotees. [...] During the guru-pūjā, the devotees sing prayers glorifying the spiritual master and offer flower petals and obeisances at the lotus feet of Śrīla Prabhupāda."

(www.bhaktivedantamanor.co.uk/home/?page_id=13 – ISKCON UK HQ – archived January 2013, emphasis added)

Conclusion

Śrīla Prabhupāda never taught that the process of Kṛṣṇa consciousness he gave to be followed in ISKCON undergoes a magical transformation as soon as he leaves the planet — leading to it becoming defective in enabling all ISKCON members to be initiated by him. Nor did he teach that his *dīkṣā* guru worship ceremony becomes magically transformed into a *śikṣā* guru ceremony. Rather, such irrational beliefs have to be invented in order to prop up belief in "Dīkṣā Denial" — or the denial that Śrīla Prabhupāda continues to exist as ISKCON's *dīkṣā* guru.

Dīkṣā Denial – 2:

Another ridiculous example of Śrīla Prabhupāda being denied his status as dīkṣā guru is the claim that he is no longer “living”. Over the next two pages, we will demonstrate how this “Dīkṣā Denial” is so irrational, that it is not even accepted by the very persons who put it forward!

Śrīla Prabhupāda lives!

It is claimed that Śrīla Prabhupāda must be denied giving dīkṣā because “one needs” to accept it from a “living spiritual master” — where “living” is defined as “physically present”:

“One needs to accept dīkṣā from a living spiritual master and therefore one cannot accept initiation from Śrīla Prabhupāda.”

(HH Śivārāma Swami, 6/12/2012)

The first obvious point that can be used to very easily refute this belief is the fact that Śrīla Prabhupāda has never taught such a belief!

However, as we have demonstrated repeatedly in BTP, the teachings of Śrīla Prabhupāda appear to be of no importance to those who currently run ISKCON. Thus, we will simply defeat this belief by presenting their own teachings! In the diagram on the facing page, we list every conceivable “need” that Śrīla Prabhupāda could possibly be “required” to fulfil in order to provide dīkṣā as a “living” guru. And in the quotes that follow in the rest of this article, we document how ISKCON’s leaders themselves have said Śrīla Prabhupāda fulfils every one of these “living dīkṣā guru” needs!

In particular, the first four interactions listed — **approaching, inquiring, rendering service and imparting knowledge** — correspond with the functions required for accepting a bona fide spiritual master in *Bhagavad-gītā*, 4.34 — which is used by ISKCON as the standard verse to demonstrate the absolute necessity for

new recruits to surrender to an ISKCON guru:

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

(*Bhagavad-gītā* As It Is, 4.34, original edition)

Approach the spiritual master

“Let us broadcast all over the world that Śrīla Prabhupāda is still with us and that anyone who wants to receive his mercy can approach him and establish his eternal relationship with him.”

(HH Bhakti Charu Swami, 31/10/2000)

Inquire/impart knowledge/answer questions

“This also can be found when you enter the samādhi of Śrīla Prabhupāda in Vṛndāvana and in Śrīdhāmā Māyāpura. You have the distinct feeling which you had when you entered into his personal presence [...] and often received answers to questions [...] we ask the question “What would Prabhupāda do?” how will we find the answer? [...] The easy answer is Prabhupāda gave many instructions and we can find them in his recorded books.”

(HH Śācinandana Swami, Lecture 20/8/2012)

Allows us to render direct service

“If for some unfortunate reason gurus leave ISKCON, at least the institutional empowerment doesn’t go with them, it stays here, and devotees should be wise enough and selective enough in that case to stay in Śrīla Prabhupāda’s line, and Śrīla Prabhupāda’s direct service is going on.”

(HH Śivārāma Swami, Initiation Lecture, 7/1/2007)

Not limited to his body

“Prabhupāda says that that same principle of expansion applies to the spiritual master. He is not limited

to his body [...] he’s not limited in the way that the body, the vapuḥ that he inhabits, is limited [...]”

(HH Śivārāma Swami, Podcast, 4/8/2009)

Life based on his teachings

“[...] one’s life is based upon Śrīla Prabhupāda’s śikṣā and Śrīla Prabhupāda’s books.”

(HH Śivārāma Swami, Podcast, 6/12/2012)

Guides, directs and encourages us

“Śrīla Prabhupāda is the unquestionable source of all knowledge and guidance, direction and encouragement [...]”

(HG Kripamoya Dāsa, “Thoughts on Back To Prabhupāda magazine”, 8/2/2007)

Contacts, talks to and instructs us

“This is one letter, from one girl who came in contact with you. How many millions of such souls are there who have yet to write, who are directly experiencing your mercy daily, who read your books with implicit faith, whom you talk to in dreams and pictures, whose lives you change abruptly and reward with tears when chanting the holy names?”

(HH Śivārāma Swami, Vyāsa-pūjā Offering to Śrīla Prabhupāda, 1994)

“Prabhupāda’s rooms as they are kept in the temples and also in the samādhi mandirs where Śrīla Prabhupāda is still present in this present time and where he speaks to you and where he instructs you.”

(HH Śācinandana Swami, Lecture, 20/8/2012)

“So when we are reading his books we should think that at this moment Śrīla Prabhupāda is speaking personally to me.”

(HH Rādhānāth Swami, “Rādhānāth Swami Yatras”, posted 7/11/2012)

Associates with us

“So on this day of disappearance of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, we should know how we can become

an intimate associate of Śrīla Prabhupāda. How we can live within our hearts in his personal presence, heart full of surrender of the true association of the great souls.”

(HH Rādhānāth Swami, ‘Disappearance of Śrīla Prabhupāda’, 1991)

Watches us

“Let us recognize that Śrīla Prabhupāda has not gone away. Rather, he has simply disappeared from our vision. Although we are not able to see him any more with our mundane vision, he is very much there, watching us from the spiritual sky.”

(HH Bhakti Charu Swami, 31/10/2000)

Meets us every day

“Śrīla Prabhupāda is always present in his ISKCON, and that whoever wants to can come and meet him here, still today.”

(HH Bhakti Charu Swami, 31/10/2000)

Reciprocates with us

“So that means Prabhupāda is reciprocating. This is his position, unique position. He’s śaktyāveśa-avatāra. This is his śaktyāveśa, that he’s able to reciprocate with everybody for the next 10,000 years.”

(HH Trivikrama Swami, Lecture, 27/6/2010)

Rewards and chastises us

“He will reward us when we please him and he will chastise us if we make mistake.”

(HH Bhakti Charu Swami, 31/10/2000)

Trains us

“Prabhupāda is trying to train us to become paṇḍitāḥ sama-darśināḥ — have equal vision so when we look at the person we don’t see the body, we see the soul [...] we see the soul’s connection to Kṛṣṇa.”

(GBC member Hari Vilasa Dāsa, 21/2/2012)

Allows us to surrender to him

“Why do we hesitate to tell a newcomer who is searching for a guru that Śrīla Prabhupāda, the best guru the world has ever seen,

Denying Śrīla Prabhupāda is a Living Guru

is still here, and one can surrender unto him and go back to Godhead very easily?"

(HH Bhakti Charu Swami, 31/10/2000)

Gives his mercy directly to us

"Everybody receives Śrīla Prabhupāda's mercy directly through his teachings and his ISKCON society as Founder-Ācārya."

(HH Bhaktivaibhava Swami, Online discussion with disciple, 27-28/9/2010)

Takes us to Kṛṣṇa

"Generally, a guru establishes a link between Kṛṣṇa and his disciple. [...] Śrīla Prabhupāda, as the preeminent ācārya, takes you to Kṛṣṇa and engages you in His service."

(HH Bhakti Charu Swami, *Iṣṭagoṣṭhī*, 10/6/2007)

Initiates us

"If you take Dīkṣā-guru as that person who makes the contract with Kṛṣṇa, then it is Prabhupāda."

(HH Hanumatpreśaka Swami, "Guru-tattwa", 19/4/2008)

"Otherwise, personally, I think that Prabhupāda may be able to initiate people."

(HH Trivikrama Lecture, 14/6/2008)

Liberates us

"And certainly we are all depending on Śrīla Prabhupāda to intercede with Kṛṣṇa so that we can attain His shelter. [...] He is surely our guarantee of salvation if we follow his instructions and personal example in our daily life."

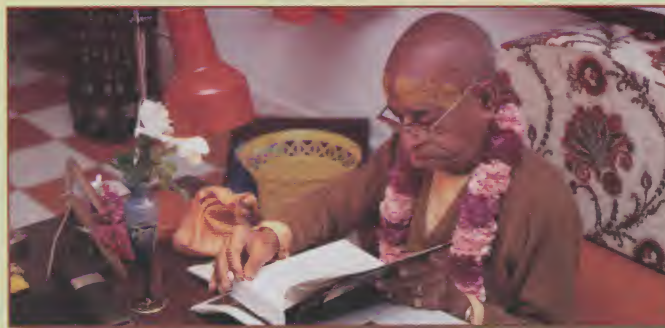
(HG Kripamoya Dāsa, 6/5/2007)

Traditional excuse eliminated

Thus, ISKCON's leaders themselves accept that Śrīla Prabhupāda fulfils all the functions of a "living" guru, and therefore cannot use this as a reason to deny ISKCON members from taking dīkṣā from Śrīla Prabhupāda.

In addition, in the very sentence preceding Śivarāma Swami ("SRS")'s statement on the "need"

ŚRĪLA PRABHUPĀDA – THE LIVING SPIRITUAL MASTER:



- Allows us to approach him
- Allows us to inquire from him
- Imparts knowledge
- Answers our questions
- Allows us to render direct service to him
- Not limited to his body
- Our lives based on his teachings
- Guides us
- Directs us
- Encourages us
- Contacts us
- Allows us to contact him
- Talks to us
- Instructs us
- Associates with us
- Watches us
- Meets us
- Reciprocates with us
- Rewards us
- Chastises us
- Trains us
- Allows us to surrender to him
- Gives us his mercy
- Takes us to Kṛṣṇa
- Initiates us
- Liberates us

for a "living guru" which we quoted at the outset of this article, SRS states that one does not accept dīkṣā from a person whose spiritual master is still physically present:

"Now generally Prabhupāda says that the person from whom one most often receives śikṣā becomes the dīkṣā guru. However, in the case where that śikṣā guru's spiritual master, dīkṣā guru, is still physically present then the etiquette is that one does not accept dīkṣā from him but rather he defers or refers, he defers to his own spiritual master or refers aspiring devotees or devotees under his charge, either to his dīkṣā guru or some other dīkṣā gurus, since in ISKCON there are so many dīkṣā gurus that one can accept initiation from."

(SRS, Podcast, 6/12/2012)

This restriction, according to SRS, is not in line with Vaiṣṇava tradition:

"we see that Vaiṣṇava tradition also bears out that in the time of Mahāprabhu, thereafter, for instance in the book *Jaiva Dharma*, Bhaktivinoda Ṭhākura shows how, gives the story of how a devotee takes an aspirant to his own spiritual master for blessings, and that devotee is acting as a dīkṣā guru."

(SRS, Podcast, 24/8/2012)

Thus, when discussing the very considerations that are relevant to the issue of whom one should accept as one's dīkṣā guru, and right before concluding that Śrīla Prabhupāda cannot be such a dīkṣā guru due to the need to accept a "living" spiritual master (even though Śrīla Prabhupāda is everyone's śikṣā guru and the general principle is that the śikṣā guru becomes the dīkṣā guru), SRS accepts that the need to follow Vaiṣṇava tradition cannot be one such consideration. Hence, the traditional (pun intended) excuse

offered for Dīkṣā Denial — that of the need to follow tradition — is herein eliminated by the Dīkṣā Deniers themselves!

Conclusion

Thus from every angle — whether by the teachings of Śrīla Prabhupāda or the teachings of ISKCON's own leaders — the need for a "living" spiritual master cannot be used to deny Śrīla Prabhupāda giving dīkṣā. Therefore, persons who advocate such Dīkṣā Denial are nothing but "Dīkṣā Deniers" — meaning their position is simply based on denying a reality, rather than believing in any real "need". Clearly, the very existence of such phantom "needs" and dīkṣā "magic" (as highlighted in the previous article) demonstrates that the actual purpose of Dīkṣā Denial is to usurp Śrīla Prabhupāda's position, driven by their actual "need" for profit, adoration and distinction (PAD).

Śrīla Prabhupāda: The *Dīkṣā* Guru

In this article, we will show via Śrīla Prabhupāda's own instructions that his physical absence is no hindrance to him continuing to fulfil all the functions of a *dīkṣā* guru.

Approach the spiritual master

"... in order to receive the real message of *Śrīmad-Bhāgavatam*, one should approach the current link or spiritual master, in the chain of disciplic succession."

(*Śrīmad-Bhāgavatam*, 2.9.7)

[*Śrīla Prabhupāda has established that in ISKCON the message of the Bhāgavatam will be received only through the Śrīmad-Bhāgavatam that he has translated and commented on. Thus, the message of the Bhāgavatam is being received directly from Śrīla Prabhupāda, and, therefore, he is the current-link spiritual master whom everyone should approach.*]

Ask questions, receive answers

Devotee: "Śrīla Prabhupāda when you are not present with us, how is it possible to receive instructions, for example, on questions that may arise?"

Śrīla Prabhupāda: "Well, the questions ... Answers are there in my books."

(Morning Walk, 13/5/1973)

Allows us to render direct service

"If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple." (*Śrī Caitanya-caritāmṛta*, Ādi-līlā, 1.35)

Living spiritual master

"So although a physical body is not present, the vibration should be accepted as the presence of the

spiritual master, vibration. What we have heard from the spiritual master, that is living."

(Śrīla Prabhupāda Lecture, 13/1/1969)

Guides us

"I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Mahārāja." (*Śrīla Prabhupāda Conversation*, 14/7/1977)

Instructs us

"Yes, I am glad that your center is doing so well and all the devotees are now appreciating the presence of their Spiritual Master by following His instructions although He is no longer present - this is the right spirit." (*Śrīla Prabhupāda Letter*, 13/9/1970)

Associates with us

"You write that you have desire to avail of my association again, but why do you forget that you are always in association with me? When you are helping my missionary activities I am always thinking of you and you are always thinking of me. That is real association. Just like I always think of my Guru Maharaja at every moment, although He is not physically present, and because I am trying to serve Him to my best capacity, I am sure He is helping me by His spiritual blessings."

(Śrīla Prabhupāda Letter, 17/8/1969)

Watches us

"So my Guru Mahārāja will be very, very much pleased upon you ... it is not that he is dead and gone. That is not spiritual understanding ... He is seeing. I never feel that I am alone."

(Śrīla Prabhupāda Lecture, 2/3/1975)

Meets us every day

"But always remember that I am always with you. As you are always thinking of me I am always thinking of you also. Although physically we are not together,

we are not separated spiritually. So we should be concerned only with this spiritual connection."

(Śrīla Prabhupāda Letter, 13/11/1969)

Reciprocates with us

"I also do not feel separation from my Guru Maharaja. When I am engaged in His service His pictures give me sufficient strength. To serve the Spiritual Master's word is more important than to serve him physically."

(Śrīla Prabhupāda Letter, 19/7/1970)

Rewards and chastises us

Nārāyaṇa: "So those disciples who don't have opportunity to see you or speak with you..."

Śrīla Prabhupāda: "That he was speaking, *vāṇī* and *vapuḥ*. Even if you don't see his body, you take his word, *vāṇī*."

Nārāyaṇa: "But how do they know they're pleasing you, Śrīla Prabhupāda?"

Śrīla Prabhupāda: "If you actually follow the words of guru, that means he is pleased. And if you do not follow, how he can be pleased?"

(Morning Walk, 21/7/1975)

Gives his mercy directly to us

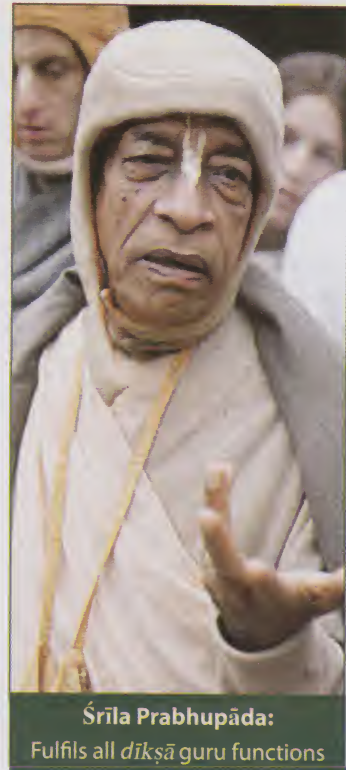
"Yes. My Guru Mahārāja passed away in 1936, and I started this movement in 1965, thirty years after. Then? I am getting the mercy of guru. This is *vāṇī*. Even the guru is not physically present, if you follow the *vāṇī*, then you are getting help."

(Morning Walk, 21/7/1975)

Initiates us

"Yes, I am the spiritual master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually." (*Śrīla Prabhupāda Interview*, 12/3/1968)

[*This statement establishing Śrīla Prabhupāda's status as the dīkṣā guru for every member of*



Śrīla Prabhupāda:
Fulfils all *dīkṣā* guru functions

the institution of ISKCON was never countermanded or altered by any subsequent statement made by Śrīla Prabhupāda regarding the Society. Additionally, the "rules and regulations" that Śrīla Prabhupāda states lead to the members of ISKCON being initiated spiritually by him, are exactly the same rules and regulations that ISKCON members must also follow today (see article on page 3 for more details about this)].

Conclusion

One cannot claim that Śrīla Prabhupāda's physical absence precludes him from being able to function as a *dīkṣā* guru. Consequently, even if one claims that the *dīkṣā* guru must be a "living spiritual master", there is no reason why Śrīla Prabhupāda cannot be that spiritual master!

Thus, whether by the words of the "*Dīkṣā* Deniers" (see pages 4-5), or by the words of Śrīla Prabhupāda himself, Śrīla Prabhupāda "ticks all the boxes" of the "living" *dīkṣā* guru whom one must approach, inquire from, render service to and receive initiation from.

BTP Interactive

African awakenings

“Hare Kṛṣṇa. All glories to Śrīla Prabhupāda and Śrī Gaurāṅga. I came across your website by accident and, my God, what a movement you guys have started. I heard about you but didn’t know how to contact you. What you are doing is pure *sevā*¹ for guru and Gaurāṅga. Our temple in Nairobi is no more than a front for guys abusing Śrīla Prabhupāda’s movement. Collecting money, living a lavish life, and misguiding innocent people is the order of the day here. Disciples of Gopal Kṛṣṇa² rule here with an iron fist and the race to make disciples and money is on. So many devotees have left, but it seems hope is there after going through your site. Thank you for your offer of sending *BTP* magazines for free. God bless and thank you for taking us back to Prabhupāda. Hari Hari Bol!!!”

- Nandalal Dāsa, Nairobi, Kenya

¹ Service

² An ISKCON guru

“I am ready to do anything for Prabhupāda. I’ve got the energy. I’m eager to be encouraged by your organisation. Please act fast, as we are being deceived by some bogus operators in ISKCON.”

- Kṛṣṇa Dāsa, Benin City, Nigeria

“All glories to Jagad-guru Śrīla Prabhupāda. I am eagerly waiting for IRM to bring the ISKCON Movement in our part of the world back to what Śrīla Prabhupāda envisioned for it to be like. We are suffering here, the standard of ISKCON Durban, South Africa has dropped to extremely low. We want the standards raised and it must be brought back to what it was 27 and more years ago. They are destroying the movement and this is like them insulting Śrīla Prabhupāda. We are desperate for the upliftment of the movement here. Please bring them back on track. *Haribol*.”

- Bhaktin Rasheeka, Natal, South Africa

“I pray to Śrī Kṛṣṇa that he gives you all His mercy. I was chanting the Hare Kṛṣṇa *mahā-mantra* for the past one year without skipping a day, but some persons have been disturbing me that I must take initiation from their ‘gurus’. They say that I cannot reach Kṛṣṇa consciousness unless I accept such a ‘guru’. But there is no guru around me at all, and if I encounter a guru in the future I do not know whether it will be a fake or real one. Please, is it possible for me to achieve Kṛṣṇa consciousness without taking one of these gurus?”

- Dr. Ogunpade Ayobami, Ogbomoso, Nigeria

Editor replies:

You already have your guru — Śrīla Prabhupāda — therefore, it is not necessary to take a substitute. We have presented all the information establishing that Śrīla Prabhupāda alone is the guru for ISKCON in our *Back To Prabhupāda* magazine, which you have been receiving. So, please continue every day:

- Chanting 16 rounds.
- Following the 4 regulative principles.
- Reading Śrīla Prabhupāda’s books.
- Rendering service to him.

You do NOT require to get initiated by some “successor” impostor of Śrīla Prabhupāda.

Books that open eyes

“I received, with thanks, the book *100 Deviations*, with that very eloquent cover picture... :) If it’s not too much trouble, I would like the book *100 Contradictions*. Thanks, and keep up the good work!”

- Aless Moro, Sangano, Italy

“Thank you very much for sending me this wonderful and informative magazine, as well as the books *The Final Order* and the two *100 Contradictions* books.”

- Michael Thomas, New York, USA

“First of all I would like to thank you for sending the book *100 De-*



vations. I have started to read it and it is helping me a lot to understand your position on the problem. I would appreciate very much if you could send me *The Final Order* too. Although I am not involved in any Kṛṣṇa movement, I think that these things should be known by everybody.”

- Francisco Bueno Urdániga, Malmö, Sweden

“This magazine is wonderful. The Truth cannot be hidden. Please send me a copy of Bhakti Charu Swami’s *100 Contradictions* and the Śivārāma Swami *100 Deviations* copy also. I will be so much happy to receive them. Thank you so much. Keep up your good work.”

- P. Ram Roop, Georgetown, Guyana

“Your *100 Deviations* book was a real eye-opener as they say.

Could you please send me a copy of *The Final Order*? Thank you! I do have another question: how does one like myself find the right guru to initiate me?”

- David, North Carolina, USA

Editor replies:

Hare Kṛṣṇa! I am glad you found *100 Deviations* to be of value. We will be happy to send you a copy of *The Final Order*. You do not need to search for some guru, because as our publications document, Śrīla Prabhupāda is both your and everyone else’s guru!

“Hare Kṛṣṇa.

Thank you for sending the book and reassuring me who the real guru is!”

- David

“My humble obeisances to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and the Governing Body — IRM — who are so boldly unmasking the bogus so-called gurus deviating from the teaching of Śrīla Prabhupāda. I am very pleased to be holding a *BTP* issue. Many, many thanks for also sending a copy of *The Final Order*.

BTP opens the eyes of the blind followers in the assembly of the cheaters and cheated. I’m a grass roots devotee and I deeply appreciate the IRM’s work in reviving Śrīla Prabhupāda’s good spiritual works. I am a Kṛṣṇa movement devotee from 1982. Since 1995 I had not attended any Sunday prayers, because I began to notice changes in the congregation after the departure of the former temple president. I began to observe something that made me feel sad. ISKCON has become a selfish Society, with the temple presidents and GBC working for wealth, fame and luxury. Lord Kṛṣṇa says His coming to this material world is — *paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām* — Bg 4.8. His engagement is to protect the devotees (*sādhus*) and eliminate the demons. I pray to Śrīla Prabhupāda to armour the IRM to expose all bogus gurus (leaders) and thus save the innocents from being cheated and losing their faith in Śrīla Prabhupāda’s true spiritual teaching. For me, Prabhupāda is Vyāsa’s incarnation. Śrīla Prabhupāda — thousands and thousands of obeisances to you. You have saved the world from the scorching fire of madness. Hare Kṛṣṇa.”

- Rambhujan Beka, Vacoas, Mauritius

“Send me everything please! We want the truth about Bhakti

BTP Interactive (continued)

Charu Swami."

- N. Manwani, Gibraltar

Winning the battle

"Kṛṣṇa's seed was watered in me around 1969-70 in Detroit, Michigan, somewhere around Wayne State University. All glories, all glories to the pure devotees who by their mercy one can advance ... All glories to the devotees of His Divine Grace A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA. The conch has been sounded. Out of millions a few. You are the crème de la crème. The revolution will be televised. The heart knows I've been waiting. *Haribol*.

A fool among fools."

- Michael Normandin, California, USA

"I really like to follow up reading IRM's *Back To Prabhupāda* magazines. Many of my ISKCON friends don't want me to subscribe to this. But the issue is worth it and it nails them every time! *Haribol*. Thank you very much."

- Alex Bance, Negros Occidental, Philippines

"Continue to expose *Guṇḍās*³, Bandits, and Crooks ('GBC'); rogues, thugs, and rascals pretending to be *rājārṣis*⁴. Wishing you well, Your humble servant"

- Gadadhar Dāsa, Texas, USA

³Thugs

⁴Saintly kings

What's the solution?

"I'm interested in getting a free copy of *The Final Order*. I would like to know if the *rtvik* assignment is the solution to the problems with guru falldowns?"

- Aaron M. Thomason, Tennessee, USA

Editor replies:

If Śrīla Prabhupāda were reinstated as the *dīkṣā* guru of ISKCON, of course the problem of ISKCON gurus falling down would be automatically solved. However, this is not why such a solution is put forward. It is put forward simply because this was

what Śrīla Prabhupāda ordered for ISKCON, via his final directive on initiations sent to all ISKCON temples and GBCs, less than 130 days before his departure: that he would be ISKCON's sole *dīkṣā* guru, with the initiation ceremonies conducted by others, just as they were being done even whilst he was present. It is sometimes claimed that the idea that Śrīla Prabhupāda should be ISKCON's *dīkṣā* guru "arose" as a knee-jerk reaction to ISKCON gurus falling down: "*gurus fell down and therefore we should follow Śrīla Prabhupāda instead*". The reality is actually the opposite: Śrīla Prabhupāda was not followed (as he ordered) and, therefore, some (unauthorised) gurus fell down. That such an outcome may occur, was predicted by Śrīla Prabhupāda:

"But sometimes, if a spiritual master is not properly authorized, and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples."

(*The Nectar Of Devotion*, Chapter 14)

Plenty of bogus gurus, but no brāhmaṇas!

"Very glad to note (in *BTP* 33) Śrīla Prabhupāda stating that all our devotees are supposed to be *brāhmaṇas*⁵; a worthy content. All glories to *BTP*/IRM and Śrīla Prabhupāda."

- Vijaya Lakshmi L., Mysore, India

⁵Scholars learned in transcendental science

Editor replies:

1) Yes, ISKCON should contain *brāhmaṇas*, and we quoted ISKCON's own leaders, Ravinda Svarupa Dāsa and Bhakti Vikāsa Swami, in the same issue admitting that ISKCON does not contain such *brāhmaṇas*. Yet, we are supposed to believe that, even though there are no *brāhmaṇas*, ISKCON does somehow magically contain many dozens of "as good as God" gurus!

2) Never mind being "as good as God" gurus and *brāhmaṇas*, in each issue we are documenting how those who are presenting themselves as the most advanced devotees in ISKCON have not even mastered the "ABCs" of Kṛṣṇa consciousness!

Living up to high ideals

"The magazine is always interesting but often very sad to read as people find high ideals difficult to live up to, but it is important for us to remain open minded and aware of the situation within the society of devotees. Keep up the good work."

- Elizabeth Wittig, Watford, England

Editor replies:

Yes, high ideals are indeed difficult to live up to, which is all the more reason to not falsely claim that one is living up to them when one is not, as those who are presenting themselves as "good as God" *dīkṣā* gurus and spiritual leaders are doing.

Can't fool everyone

"GBC: You can fool people sometime, but you can't fool the people all the time!!"

- Mahavishnu Dāsa, Riedstadt, Germany

The guru trap

"I am thankful to you for sending the free copies of the magazine *Back To Prabhupāda* so far. I have come to know through the magazine how difficult it is to come out, once having been in the trap of the 'Guru issue'. By Śrīla Prabhupāda's mercy and the Lord's blessings I have not fallen into this trap. I am thankful to Them and pray for the deliverance of those who are still in that trap."

- Vanishree Nataraj, Bangalore, India

Editor replies:

Yes, you are correct that it is indeed difficult to come out of the "guru trap". However, thankfully, due to Śrīla Prabhupāda's mercy, the IRM and *BTP* have man-

aged to rescue thousands from this trap, and this work is continuing with great success — part of which is detailed regularly in this "*BTP* Interactive" section.

Saved from the guru trap

"Hare Kṛṣṇa. I received the *Back To Prabhupāda* Special Summary Issue a few days ago and wanted to thank you. Very informative. I have been involved in the movement since 1974. I am a life member and lived in the Brooklyn and Washington DC temples for about 6 months. I spent some weekends in the East Hartford, Connecticut temple in 1979-1980. I have not been in a temple since then when I learned that Prabhupāda's disciples were initiating independently of him and if I wanted initiation I had to surrender to Satsvarūpa Dāsa Goswami. I am very, very glad that I did not. I did not pursue initiation or continue to live in the temple for a variety of reasons. One important reason was that, in my opinion, the temple leaders were seriously deviating from Prabhupāda's instructions and ethics, i.e. collecting money under false pretense and quoting Prabhupāda out of context in order to justify their deviant behavior. Obviously, this did not work as illustrated by the falldowns, thievery and bickering that have permeated the Society since Prabhupāda's passing. Keep up the good work and I look forward to the next issue."

- Paul Diglio, New Haven, USA

THE BTP EXCHANGE

The BBT (Bhaktivedanta Book Trust)

"Thank you for always responding promptly and to-the-point to my questions.

In *BTP*, Issue 30, p.12, you suggest under the title 'Publishing' that *BBT* is meant to exclusive-

BTP Interactive (continued)

ly print ONLY Śrīla Prabhupāda's books. Is there a particular reference that you may have from Prabhupāda to verify this suggestion or fact?

Many thanks. Hare Kṛṣṇa.
Your servant"

- Ashish Panday, Durban, South Africa

Editor replies:

A whole article was written specifically to establish this point in BTP 28. I provide an extract from it below:

"In the meantime, the press is ready. The press has already begun to print, and without having any book ready, they are printing other materials. But the press is specifically meant for printing my books." (Śrīla Prabhupāda Letter, November 14th, 1969)

"The ISKCON Press was specifically established exclusively for printing my books."

(Śrīla Prabhupāda Letter, July 27th, 1970)

"ISKCON Press is simply meant for printing our books" (Śrīla Prabhupāda Letter, May 17th, 1971)

"Printing and reprinting of books;

Directing and managing all publicity and distribution of my books;

Processing all copyrights and legal rights to my books; Allocating funds as they see fit to ISKCON Press and directing the operation of the activities of ISKCON Press in the printing and reprinting of said books."

(BHAKTIVEDANTA BOOK TRUST AGREEMENT, BBT Agreement, May 29th, 1972, emphasis added.)

The BBT agreement states it is to print Śrīla Prabhupāda's books ("my books") via ISKCON Press, which as the other quotes establish, was set up to print Śrīla Prabhupāda's books."

"Thank you very much, Prabhu.

Keep up the excellent work in exposing the non-conformance of

our Society. Yes, without knowing what they are, how can we correct them?

Śrīla Prabhupāda Kī Jai!
Your servant,
Ashish Panday"

Prabhupāda is the inspiration

"My heart is so attracted to Prabhupāda. I believe in truthfulness. My opinion is that Prabhupāda is the proper way to God. After completing my family duties, I sit for Prabhupāda. So Prabhupāda is my inspiration."

- Upendra Prasad Behera, Orissa, India

"Śrīla Prabhupāda is with you. All glories to Śrīla Prabhupāda. Haribol!"

- Isvari Priya Devi Dāsi, Firenze, Italy

"Śrīla Prabhupāda is the master of the whole world. Let's unite again to make him happy and prove ourselves as his true devotees. Hare Kṛṣṇa."

- Dhiraj D. Bhatia, Bangalore, India

"Śrīla Prabhupāda is our real guru ... Haribol."

- Donato V. Dion Jr., Pangasinan, Philippines

"Your service to Śrīla Prabhupāda is really precious."

- Nārāyaṇī Devī Dāsi, Dnepropetrovsk, Ukraine

"I am happy to get the association of the real guru of ISKCON — Śrīla A.C. Bhaktivedanta Swami Prabhupāda. Hare Kṛṣṇa."

- Deepak Ramtri, Agra, India

"Congratulations in upholding the high principle of Śrīla Prabhupāda."

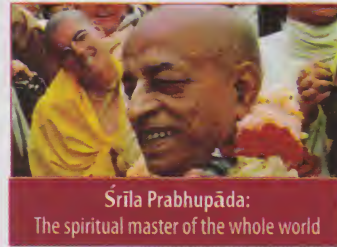
- R. Rajasingam, Penang, Malaysia

"I joined in 1978. I only accepted Prabhupāda as my guru FOREVER! I do know the truth and have become Śrīla Prabhupāda's disciple only through his books. I never had his personal association, but through his books I have come to know and love Kṛṣṇa with all my heart. No bogus books allowed! Where would we be without Prabhupāda?!"

- Roxanne King, West Virginia, USA

Editor replies:

Yes, one can experience the proof of Śrīla Prabhupāda's spiritual presence practically. POP (Prabhupāda-Only Paradigm) all the way!



THE BTP CHALLENGE

No pure devotees in ISKCON?

"Why would one bother reading any of Śrīla Prabhupāda's books if he couldn't make one single pure devotee while he was here on this planet or with his books after he left his body since he will be the last dīkṣā guru ever?"

- Kaustubha Dāsa, Ohio, USA

Editor replies:

We are not claiming that Śrīla Prabhupāda has not, or will not, make any pure devotees. We simply state the fact that ISKCON is already established with a pure devotee in place as its guru — Śrīla Prabhupāda — and other pure devotees were not authorised to displace Śrīla Prabhupāda as ISKCON's guru, but, rather, can simply serve in ISKCON, subordinate to Śrīla Prabhupāda. Ironically, it is actually ISKCON that claims that Śrīla Prabhupāda has not made a single pure devotee:

"Such an uttama-adhikārī Vaiṣṇava is in perfect touch with the Supersoul and at every moment knows the Supreme Lord's desires."

('Duties of GBC and Guru in ISKCON', Prahlaḍānanda Swami, 2006, emphasis added).

"If the GBC Body sees someone as a self-effulgent ācārya who is completely aware of the Supersoul and Śrīla Prabhupāda's desires and instructions they can and should follow his/

her instructions. No one so far has been seen in that category."

(Prahlaḍānanda Swami, Wed, 30 Aug 2006 14.32 +0300, emphasis added).

And this statement was made by someone who should know — Prahlaḍānanda Swami — the Chairman of ISKCON's Guru Services Committee!

"Śrīla Prabhupāda never said that there will be no pure devotees after him [...] Śrīla Prabhupāda, in the footsteps of his spiritual master, said that his mission will be a success if at least one of his disciples is a pure devotee ... Why therefore assume the failure of Śrīla Prabhupāda? Why make him a sterile father?"

- Puṣkarākṣa Dāsa, Paris, France

Editor replies:

The answer just given, applies perfectly here as well! The above argument is a straightforward fabrication of our position. Such tactics have to be engaged in, since what we *do* actually state cannot be refuted. Ironically, it is those who claim that Śrīla Prabhupāda is unable to initiate just because he is not physically present who are claiming he is sterile, not us!

Preach, don't fight!

"You may also think about preaching about Kṛṣṇa instead of fighting with ISKCON. We have been put on this earth to purify ourselves and return back to Godhead — as Prabhupāda said that is our one and only business."

- Jay Teidey, London, England

Editor replies:

You are correct that we must purify ourselves and return back to Godhead. Part of preaching about Kṛṣṇa is preaching how to correctly serve Him. And this service is not rendered directly, but through His representative, the bona fide spiritual master:

"By serving the spiritual master we please Kṛṣṇa. We

BTP Interactive (continued)

cannot please Kṛṣṇa directly. This is nonsense. It is not possible. Just like we cannot approach any big man without going through his secretary. Similarly, we cannot approach directly Kṛṣṇa without going through His bona fide representative."

(Śrīla Prabhupāda Lecture, 10/11/1970)

And this, in turn, is done by fighting and defeating those who are opposing the bona fide guru:

"You can eulogize your Guru Mahārāja, but you have to learn it and face the public and be strong to defend yourself. That is success. Not by praising your Guru Mahārāja. You'll praise your Guru Mahārāja. That is not very difficult. But be victorious to the opposing elements. Then you will praise your Guru Mahārāja nicely. [...] But you have to fight. Then your Guru Mahārāja will be glorified."

(Śrīla Prabhupāda Room Conversation, 26/12/1975, emphasis added).

So, if ISKCON, or whoever else, is opposing Śrīla Prabhupāda, then we "have to fight" such opposition, and also be "victorious". And we have copiously documented in *BTP* that this is just what the IRM is doing — fighting and coming out victorious against those opposing Śrīla Prabhupāda.

"Please try and preach Prabhupāda's teachings rather than this constant barrage and onslaught against ISKCON. Try and focus on people attaining Kṛṣṇa. I think that would be Prabhupāda's wishes. This would be good use of your energy. Hare Kṛṣṇa, Jai Śrīla Prabhupāda."

- Shailen Popat, Harrow, England

Editor replies:

The answer just given, applies perfectly here as well! We are following Śrīla Prabhupāda's wishes in establishing his position and glorifying him by directly fighting the elements that oppose him.

"Too much aggro⁶ printed — we got the message about false gurus with the first magazine! How about something more spiritual!!!"

- J. Rossiter, Wales, UK

⁶ Aggravation

Editor replies:

1) As we demonstrate in every issue, we are continuing to open the eyes of countless people, so clearly not everyone has yet got the message regarding false gurus, otherwise there would be no false gurus left, as everyone would have ceased to follow them!

2) Though everyone may have their own opinion about what constitutes a "spiritual" message, *BTP* follows Śrīla Prabhupāda's guidance in this regard. Śrīla Prabhupāda states that "spiritual enlightenment" follows from serving the bona fide spiritual master:

"He's teaching us by his life example that, without approaching spiritual master, you cannot have any spiritual enlightenment. That is not possible. You must approach a bona fide spiritual master and serve him."

(Śrīla Prabhupāda Lecture, 19/10/1972)

And who that bona fide spiritual master is, and how he should be served, is the spiritual message that *BTP* conveys.

And, as evidenced from the last few letters, which repeat the same erroneous, already-rebutted criticisms of *BTP*, this message is still very much needed!

"I have no desire to debate the issue; suffice it to say that I disagree with *ṛtvik* philosophy and don't like the critical tone of such publications toward ISKCON."

- Dhira Dāsa, Florida, USA

Editor replies:

We have deliberately demonstrated in the last few issues how ISKCON actually follows a position

which philosophically is the same as "*ṛtvik* philosophy" — but uses it as a platform to garner Profit, Adoration and Distinction (PAD) by claiming that a *de facto* "*ṛtvik*" (officiating priest) must be treated as if he were really a "good as God" guru. This establishes that:

a) Philosophically the IRM has won the battle, with ISKCON copying, not refuting, *BTP*'s position.

b) One cannot claim to both be opposed to the philosophical position of *BTP*, and also be supportive of ISKCON, since ISKCON is adopting this philosophy — albeit with a twist.

Hence, if one disagrees with "*ṛtvik* philosophy", it makes no sense to then chide us for being opposed to ISKCON. One should actually chide ISKCON for having adopted this same philosophy, albeit under a different label!

IRM / BTP APPRECIATION

"All glories to Śrīla Prabhupāda!!! O mind, give up friendship with non-devotees, which is nothing but a prostitute who will steal the treasure of your heart — your desire to serve Kṛṣṇa. Don't listen to talks of impersonal liberation which are a tigress who devours everyone. Thanking you eternally.

Your eternal servant"

- Jo Hanna Scalise, Quebec, Canada

"Thanks once again for your service to Kṛṣṇa consciousness."

- Damodara Dāsa, San Vito, Italy

"THANK YOU for your good dedicated service to the pure devotee of Kṛṣṇa — Śrīla Prabhupāda!"

- Joe Jernigan, Tennessee, USA

"Please send me the details so that I can give some donations for you, to at least cover your postal and printing expenses for all the good work that you are doing in the service of our eternal spiritual master. Thanking you."

- C. Anirudh, New Delhi, India

"It is nice to see the prophe-

cy of our beloved ācārya coming true after 3 long decades of cheating, by the mercy of the IRM magazine. Thank you very much for your blessing and *satsaṅga*!"

- Seva Dāsa, London, England

⁷ Association

"It is once again that your publication offers evidence and hope that the current situation in ISKCON may be resolved soon for the benefit of us all. Thank you to Krishnakant and all associates of your publication. All glories to all devotees of Śrīla Prabhupāda."

- Ralph Eberlein, Melbourne, Australia

"Thanks a million."

- Donald McClelland, Virginia, USA

"I wish you all the power in this world to fix this long overdue problem."

- Gary Paterson, New Jersey, USA

"I am very inspired by IRM. And we always study this magazine."

- Suresh Phulwari, Rajasthan, India

"I really appreciate the service you are providing to propagate Śrīla Prabhupāda's real ISKCON. *Haribol!*"

- Nelson Pillay, Richards Bay, South Africa

"It's very, very appreciable work. I like this."

- Śrī Gajrah Singh Jadon, Uttar Pradesh, India

"Hare Kṛṣṇa, Please accept my humble obeisances *Prabhuh*. This is a donation, thank you for all your great work, it's greatly appreciated.

Thanks, Medha and family. All glories to Śrīla Prabhupāda."

- C. McAlpine, Alachua, USA

"Please, enlighten me!! Enough is enough!! Thanks."

- P. Engberg, Stockholm, Sweden

"Dear *Prabhuh*,

Please accept my most humble *Praṇāms*, all glories to our beloved Śrīla Prabhupāda. Thank you for the *BTP* magazines you send me regularly. I pray to Lord Kṛṣṇa and Śrīla Prabhupāda to give you strength and keep up the good work you are doing. Enclosed please find a donation, I will send more money whenever



BTP Interactive (continued)

er I can. Many thanks and kind regards".

- **Bhakta Kishore Thakrar**, Birmingham, England

"*Haribol Prabhu, daṇḍavat praṇāms ...* thank you so much from the heart and soul ... *Prabhu*, can you send me all the free literature and books you can, as I need to give material out to my friends whom I got interested in Vaiṣṇavism?"

- **Susanto Dāsa**, Hatfield, England

"The real challenge is not to be like Śrīla Prabhupāda which is not possible, but to be a real follower of Śrīla Prabhupāda! Not 'guroṛ avajāñā⁸' but 'vande guroḥ śrī-caraṇāravindam⁹'."

- **Dr Kṛṣṇa Prasanna**, Mangalore, India

⁸Disobeying the spiritual master

⁹Offering obeisances unto the lotus feet of the spiritual master

"Please continue this great service to Śrīla Prabhupāda. Kindly be my guest when in Mysore and honour my humble *prasādam*. Thank you."

- **Dr S.K. Sundaram**, Mysore, India

BTP's truth and humour

"All glories to Śrīla Prabhupāda, who so kindly continues to help us trapped here in material nature, with such incredible compassionate mercy and grace. I am writing to inform you that *Back To Prabhupāda* Issue #34 has arrived, in perfect condition, in the post today, and I am very eager to read every important and truth-filled word printed in it. I have already read the back cover item entitled 'Decoding ISKCON's Fantasy Language.' It is outstanding that despite the awful circumstances in the ISKCON situation, you continue to present the facts with a goodly amount of humor.

This helps me — and I am sure it also helps others — to remain steadfast, while not becoming overwhelmed to a state of depression, as we face the complete breakdown of sanity within what once was, and is no more, Śrīla

Prabhupāda's beloved and brilliant ISKCON. Please forgive the verbosity of this email letter. It is written to let you know that even here in the isolated desolation of Nebraska, your efforts are appreciated with authentic gratitude. *Haribol*."

- **Dāmodara Dāsa**, Nebraska, USA

"You have such a very wicked sense of humor. You slice the opposition's poor arguments so finely that they don't even recognize that they've been massacred.

Prabhu, Page 3, *BTP* 34 — Conclusion '...another hoax fabricated by the GBC...' Were it (ALL of it) not fabricated, how could there be such incoherence??? A lie to cover up a lie, then another lie to cover up another lie, then another lie ... There is no end to it. Every day, the hoaxers put forward another inconceivable piece of bogus philosophy. Page 4, *BTP* 34 — 'Gujerati guy' — Didn't Śrīla Prabhupāda identify this idea as just another bodily distinction? This idea is the sum total of all *MŪḌHĀS*¹⁰. How do you tolerate dealing with this constant flow of infantile blabber jabber? You are the funniest, Krishnakant. Taking shelter of your common sense is a genuine opulence. God bless you, fine, fine servant of Śrīla Prabhupāda. It's a serious honor to be on your side. Thank you very much. Hare Kṛṣṇa."

- **Ramai Devī Dāsi**, West Virginia, USA

¹⁰ *Rascals*

More BTP appreciation

"The new format works really well, especially with the various headings in the Interactive section, interspersed with your comments and responses. I especially liked the first two articles as this really gets to the root of the whole 'guru' hoax issue in a way which has never before been detailed."

- **Sean Redpath**, Johannesburg, South Africa

"Hare Kṛṣṇa. I received *BTP* and as usual I happily began to read carefully the whole content. All

glories to His Divine Grace! Thank you for the nice service you are doing with IRM."

- **Dīnabandhu Dāsa**, Les Echelles, France

"Please accept my humble obeisances. All glories to Śrī Guru and Gaurāṅga! I am feeling content to receive such a publication and am agreeing with your movement. I am missing some issues and plan on sending money to pay for those back issues. Please be delighted that I am hoping along with you, *Prabhu*, devotee servants of Śrīla Prabhupāda (who is present as Prabhupāda *vāṇī*¹¹) and Kṛṣṇa, for a change in how ISKCON is run. That there will be a swift going back to the instructions of Śrīla Prabhupāda in every area of loving devotional service, *bhakti*. All glories to Śrīla Prabhupāda. *Om Tat Sat*."

- **Rodrigo A. Bonfante**, Georgia, USA

¹¹ *Instructions*

"Hare Kṛṣṇa! This is a very good step. The authentic writings and prophecies of Śrīla Prabhupāda would be found through this magazine."

- **Alak Kumar Saha**, Dhaka, Bangladesh

"Just wanted to let you know that *Back To Prabhupāda* is very much appreciated."

- **Janice Lee**, Berkeley, USA

"*Back To Prabhupāda* is a very good magazine which gives inner position of ISKCON, and IRM is doing its best to give a clear picture to mankind at large."

- **J.D. Sharma**, Mumbai, India

"This book I like it very much."

- **Akshya Bhandari**, Jalandhar, India

"There's historical precedent, the same thing happened to the Franciscan order."

- **John A. Rodda**, Texas, USA

"*Haribol*. I want to say thanks for sending me the magazine *Back To Prabhupāda*. I am collecting your magazine and reading. Maybe in the future if I have some day a store, I will put these magazines for free reading in the counter. Thanks for staying associated with

me through these publications.

Sincerely, somebody who is not yet in the spiritual life."

- **Laura Santana**, Buenos Aires, Argentina

"Dear *Prabhu* Krishnakant. I am a very old devotee of ISKCON, for over 22 years. But I was given a copy of your *BTP* by a devotee to read and after having finished reading it, I now realised that I have been cheated by these bogus GBC gurus who are a disgrace to us and Śrīla Prabhupāda. I beg of you to please send me *BTP* and other books. Hare Kṛṣṇa."

- **Basedo Lachman**, Essequibo, Guyana

"Yes, I would like to read *BTP* and *The Final Order* as I am confused as to who is the real guru in ISKCON. Please help by sending."

- **E.S. Manoj**, Gudur, India

"I am impressed."

- **Suresh Kumar Saigal**, Kanpur, India

"Hare Kṛṣṇa!! I read *BTP* 34 and I found it very informative as it answered my queries that I had:

1. I am already initiated ever since I have been chanting 16 rounds and following the 4 regulative principles. It is amazing that I got in touch with ISKCON through a small book of Śrīla Prabhupāda's in January 1995, but it took me so many years to get to the unflinching commitment of 16 rounds daily. Thanks to your single pointed insistence, I am maintaining this. I hope Śrīla Prabhupāda will help me maintain this — I don't think it is my conviction, but rather it is his mercy.

2. The ISKCON fantasy language cut out was very interesting as you have correctly identified the duplicitous standards that are followed by them.

I agree with you that Jayādwaita Swami is now so desperate to thwart your efforts of restoring Śrīla Prabhupāda as the sole *dīkṣā* guru of ISKCON that instead of any philosophical reasoning he has resorted to personal attacks. Appreciate your tolerance."

- **Piyush Ahuja**, New Delhi, India

Documenting the New

In BTP 36, we presented a feature article entitled “Combating Kali-celās Passing as Vaiṣṇavas”. This article highlighted how it is actually those who are coming specifically in the guise of devotees who are spreading the most dangerous deviation. And thus, a “spiritual audit” is constantly needed to expose and prevent such false “devotees” from cheating others. Below, we provide such an audit in much greater detail than we have done previously, to reveal the specific type of Kali-celās (false devotees) that we are dealing with. All emphases below were added.

Illiteracy

“Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility.”
(Śrī Caitanya-caritāmṛta, Ādi-līlā, 10.85)

Example: GBC members similarly dishonestly advertised that they defeated the IRM by publishing a paper titled *Disciple of My Disciple* (“DOMD”), which is an egregious example of not only their philosophical illiteracy, but their English illiteracy as well; for they quote Śrīla Prabhupāda saying “Yes” (in response to a question about whether future initiates would be his disciples after he is no longer physically present), but explain it as meaning “No”:

“Satsvarūpa: So they may also be considered your disciples.

Prabhupāda: Yes, they are disciples. Why consider? Who?

ANALYSIS: Satsvarūpa Maharaja again suggests the possibility of proxy initiation. Śrīla Prabhupāda could say yes, but he does not.”

(GBC, DOMD, 1997, p.7)

Sentimentality

“It is not that one should create something out of sentimentality, become a *sahajiyā* and advocate such concocted devotional service.”

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 1.34)

“Therefore the so-called good men of this world, who are engaged in so many welfare activities, humanitarian activities, by mental concoction, they may be all foolish activities in the estimation of the Supreme Personality of Godhead. They are very much puffed up, that ‘We are doing this, opening hospital and school, and philanthropism, nationalism.’ Is there any such thing in the *Bhagavad-gītā*? Is there any advice that ‘You open hospital, school and do this philanthropic work?’ No.”

(Śrīla Prabhupāda Lecture, 3/8/1973)

Example: ISKCON guru HH Rādhānāth Swami has created an entire cult of philanthropy based on sentiment, including establishing “missionary hospitals and eye camps,” “an orphanage,” “schools,” and “emergency relief programs” (descriptions from his official website and autobiography), which are deviations from the path of devotional service.

Using false humility for fame

“Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man.”
(Śrī Caitanya-caritāmṛta, Madhya-līlā, 4.147)

Example: ISKCON guru HH Bhakti Charu Swami (“BCS”) uses Śrīla Prabhupāda’s name as cover for his own “Vyāsa-pūjā” glorification:

“With the passing of time, the tendency of the disciples was to make the *Vyāsa-pūjā* more and more into a grand ceremony [...] But then, from 1999, I started to turn this occasion completely and exclusive-

ly into a Śrīla Prabhupāda Memorial festival. Actually, what we need for our spiritual development, both individually and collectively, is to focus onto Śrīla Prabhupāda.”

(BCS, Text PAMH07258816, 18/9/2003)

However, having made a big show of such humility, the reality was that the “grand ceremony” continued every year unchecked:

“I was wondering whether I desire this glorification and worship [...] Therefore I generally turned this occasion in celebration of Śrīla Prabhupāda’s arrival in America but still I could not avoid this worship and glorification [...] now I can see what the simple celebration turned into!”

(BCS Lecture on his “Vyāsa-pūjā” celebration, 17/9/2005)

They consider themselves next ācāryas

“This is *sahajiyā-vāda*. He is thinking, ‘Oh I have become liberated. I don’t require any direction of my guru. I’m liberated.’ Then he’s rascal. Why this Gauḍīya Maṭha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that ‘This man should be the next ācārya.’ But these people, just after his passing away they began to fight, who shall be ācārya. That is the failure.”

(Śrīla Prabhupāda Conversation, 16/8/1976)

Example: Just as there was no order in the Gauḍīya Maṭha for a nominated successor ācārya, there was no order in ISKCON for 11 successor ācāryas or dozens of successors as we have now, and, thus, ISKCON has tried to become “more than guru” in the same manner, as admitted by ISKCON guru HH Jayādvaita Swami (“JAS”):

“But by the influence of *māyā*, illusion, a different idea soon evolved — that Śrīla Prabhupāda had appointed eleven ‘pure devotees’ to serve as the

only gurus after him. [...] This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear”.

(JAS, “An Apology”, Back To Godhead #25-01, 1991)

“Is this an outright fabrication or not? That Śrīla Prabhupāda ‘personally detailed the procedure for increasing the number of initiating guru[s]’ is something we can only wish. Or falsely tell the Society he did.”

(JAS, Email to the GBC, 13/12/2003)

Take everything very cheaply

“That is *sahajiyā*, which means a class of men that take everything very cheap.”

(Śrīla Prabhupāda Letter, 15/6/1972)

Example: A prominent manifestation of taking Kṛṣṇa consciousness to be cheap, is reducing it to an activity engaged in for business and material benefits — commercialisation. We have given many examples of this in previous issues: such as advertising the sacred Hare Kṛṣṇa *Mahā-mantra* for material benefits (BTP 30); and participating in a project that viewed Lord Kṛṣṇa as a successful “Indian property” and “legendary heritage character” with substantial “revenue generation” possibilities which reduced Him to being a fabled cartoon character (“Little Krishna”, BTP 28).

No depth of knowledge

“we do not want to create a group of *prakṛta sahajiyā*, or devotees who do not know the science of Kṛṣṇa and do not know the science of devotion, but simply worship the Deity with no depth of knowledge.”

(Śrīla Prabhupāda Letter, 3/6/1969)

Example: ISKCON guru HG Kripamoya Dāsa (“KMD”) has declared on his website that:

“The Vedic system is that the

Sahajiyā Movement

guru must personally speak the *mantra* (*gāyatrī*) into the ear of the disciple at the time of initiation so he obviously has to be 'physically present'."

(Kripamoya Dāsa, 7/5/2007)

However, KMD's own *brāhmaṇa* initiation letter from Śrīla Prabhupāda states the exact opposite — that the guru does not need to be physically present to whisper the *gāyatrī mantra* into the ear of the disciple — thus demonstrating KMD's lack of knowledge:

"I also accept the following as twice-born *brahmanas* and their threads and *mantra* sheets are enclosed: Kripamoya das [...]. You should have a fire sacrifice and the second initiates should hear through the right ear the *mantra* on my recorded tape."

(Śrīla Prabhupāda Letter, 13/11/1975)

They invent their own ways of understanding

"Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many *apa-sampradāyas* (so-called followers) invented many ways not approved by the *ācāryas*. Bhaktivinoda Ṭhākura has described them as the [...] *sahajiyā*, [...] The *āula-sampradāya*, *bāula-sampradāya* and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the *ācāryas*."

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 1.271)

Example: The system of understanding is to accept the words of the *ācārya*, Śrīla Prabhupāda. Śrīla Prabhupāda states:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord".

(Bhagavad-gītā As It Is, 4.42)

However, ISKCON guru HH Romapāda Swami has decided instead to simply invent his own philosophy:

"That may be a possibility. There are some instances when one does accept a bona fide spiritual master but later on that spiritual master may fall away from the strict standards."

(www.romapadaswami.com, archived 2011)

Make guru-disciple connection very cheap

"Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life."

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 24.330)

Example: The connection between the guru and disciple is considered to be so cheap and casual that the guru is considered to be able to fall into gross sense gratification and become a demon, and the disciple is then invited to continue accepting such gurus by getting re-initiated, so that some devotees are now on their 3rd or even 4th gurus!

"That if a guru has become hopelessly entangled in sense gratification [...] takes on demonic qualities and becomes inimical to ISKCON he should be rejected and the disciple may take re-initiation."

(GBC Resolutions, 1987)

Gopī pastimes

"Some become *sahajiyā*, pretending to be Kṛṣṇa and Rādhārāṇī and Her *gopī* friends."

(A Second Chance, Chapter 16)

"The *prākṛta-sahajiyās* [...] To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service."

(Śrī Caitanya-caritāmṛta, Antya-līlā, 20.28)

Example: ISKCON guru HH Śivarāma Swami ("SRS") has taken to writing books of fiction which, he admits, contain stories that describe a person pretending to be a *gopī* (a confidential associate of Kṛṣṇa) as well as activities involving Kṛṣṇa that have been produced entirely from his own imagination, rather than from an authorised spiritual source:

"Acyutananda Dāsa is a fictional character [...] remembered how the Divine Couple [...] with the *gopīs* [...] Their girlfriends in the ecstasy [...] He saw the Divine Couple surrounded by *gopīs*, who [...] He also saw, somewhat distant from the scene, one young *gopī* whom he knew to be himself. [...] he perceived himself as a *gopī* serving Rādhā and Kṛṣṇa in Vraja".

(SRS, Śuddha-bhakti Cintāmaṇī)

"The first poetic license, therefore, was to introduce the fictional characters Śyāmalatā and Nava-sakhī. As a consequence of this decision, these literary characters interact with real historical persons such as Rādhā and Kṛṣṇa."

(SRS, Na Pāraye 'Ham)

ISKCON leader agrees

The evidence that we present above is so clear-cut, that even ISKCON guru HH Bhakti Vikāsa Swami ("BVKS") has been forced to admit that ISKCON today is basically just a *sahajiyā* movement:

"our movement's basically off the track and not properly following Śrīla Prabhupāda. [...] So then I thought, well that's, you know, that just shows our movement's a *sahajiyā* movement [...] But it is difficult to train people within the present ISKCON Society when there are all these *māyāvāda* and *sahajiyā* influences. I mean just like, for instance, there's thousands of things we could say."

(BVKS Lecture, 24/8/2011)

Conclusion

The foregoing are merely sample examples to illustrate a general and widespread tendency amongst those posing as "devotees". We have given many more examples in previous issues and our other publications. Thus, these myriad deviations we document can all be tied together as being the symptoms of a deviant approach to Kṛṣṇa consciousness known as *sahajiyā-vāda*. Most devotees are familiar with this deviation usually only in connection with our last example to do with the pastimes of Kṛṣṇa with the *gopīs*, which we have highlighted in previous issues. However, as we detail in this article, there is much more to *sahajiyā-vāda* than that, encompassing a whole range of activities and behaviours.

The same *sahajiyā* tendency also infected Śrīla Prabhupāda's spiritual master's movement, the Gauḍīya Maṭha, and Śrīla Prabhupāda warned that it will pose great danger and that it is very easy to take up:

"These *sahajiyās* will come out of so many devotees. What can be done? From my Guru Mahārāja's disciples, so many *sahajiyās* came. These are called *sahajiyās*. Very easily they capture thing. So my Guru Mahārāja used to say, 'When my disciples will be *sahajiyā*, it will be more dangerous'."

(Śrīla Prabhupāda Conversation, 28/1/1977)

"That *sahajiyā* tendency is very easy to take up. [...] Anyway, keep your movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure."

(Śrīla Prabhupāda Morning Walk, 7/6/1976)

Unfortunately, such a situation has come to pass, but as Śrīla Prabhupāda states here, we must endeavour to keep our principles pure, even if it means having very few devotees.

Thieves Fall Out Over Sharing the Spoils!

Ever since Śrīla Prabhupāda's physical departure in 1977, ISKCON's leaders have been united in agreeing that they should collectively usurp Śrīla Prabhupāda's position as ISKCON's *dīkṣā* guru. Over the years, this has resulted in almost 130 individuals being authorised to become successor gurus — with anyone and everyone who gets the required number of votes from the GBC being eligible to join the "guru club". Even "granddisciples", or those whose own ISKCON gurus are still present on the planet, have been invited to join the "guru franchise". However, during all this frenzy to unauthorisedly occupy Śrīla Prabhupāda's position, one group — females — have hitherto been excluded, with not one female having ever been authorised to become a successor *dīkṣā* guru. The GBC acted to change this situation by passing a resolution recently (Resolution 305, 2009), which cleared the way for female *dīkṣā* gurus ("FDG"). This has led to a fight amongst ISKCON leaders, with one group led by ISKCON gurus such as HH Śivarāma Swami and HH Bhakti Vikāsa Swami opposing this resolution, and another group led by ISKCON gurus such as HH Hridayānanda Dāsa Goswami ("HG") supporting it. A debate between these two factions took place on the GBC Conference (an internet forum for the GBC) and elsewhere. Below, we analyse arguments presented by the two factions in this debate.

FDG Contradiction - 1

Arguing that no change to scriptural principle would be caused by allowing female *dīkṣā* gurus, HG states:

"Since Rupa Goswami does not list 'no Vaiṣṇavī guru' as a basic principle, it is obviously a detail."

(HG, 9/10/2012)

However, neither has "no phys-

ically absent guru" been listed as a basic principle, and therefore HG has to agree that this is also "obviously a detail". This would mean that Śrīla Prabhupāda's physical absence cannot be a reason to prevent Śrīla Prabhupāda continuing to remain ISKCON's *dīkṣā* guru. So in trying to accommodate female *dīkṣā* gurus, HG has made an argument that makes the whole debate over FDG redundant. Because with no reason as to why Śrīla Prabhupāda should have been stopped from acting as ISKCON's *dīkṣā* guru, the question of having successor *dīkṣā* gurus — be they female or male — does not even arise.

FDG Contradiction - 2

One devotee named Kaunteya Dāsa argued that since females are eligible to be *śikṣā* gurus, they must also be eligible to be *dīkṣā* gurus:

"nobody can plausibly deny the same Vaiṣṇavis the possibility of being śikṣā-gurus. This artificial dychotomy appears unjustified, the product of willfully and selectively neglecting fundamental instructions by Śrīla Prabhupāda such as: The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa."

(CC Ādi 1.34p) [...]

'Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.'

(CC Ādi 1.35p)

Once this artificial dychotomy is exposed, I suspect that (for open-minded people) the idea that women can't initiate until they demonstrate an extraordinary level of advancement would collapse like a house of cards."

(Kaunteya Dāsa, 8/10/2012)

Agreeing wholeheartedly with this argument above, HG states:

"You raise a valid point, despite all attempts to obfuscate the truth of it."

(HG, 9/10/2012)

Yet, since the GBC have declared that Śrīla Prabhupāda will always be the pre-eminent, compulsory *śikṣā* guru for everyone in ISKCON —

"ISKCON's founder-ācārya, Śrīla Prabhupāda, is the preeminent and compulsory śikṣā-guru for all Vaiṣṇavas (gurus and disciples) in the Society"

(GBC Resolution 409, 1999)

— the argument above applies equally to Śrīla Prabhupāda. Therefore, again, in trying to accommodate female *dīkṣā* gurus, HG has supported an argument that makes the whole debate over FDG redundant. Because, since by virtue of being everyone's *śikṣā* guru Śrīla Prabhupāda continues to be eligible to act as ISKCON's *dīkṣā* guru, the question of successor *dīkṣā* gurus, be they female or male, does not even arise.

FDG Contradiction - 3

Turning now to the other side — those who oppose the GBC resolution promoting FDGs — they had the challenge of responding to the statements made by Śrīla Prabhupāda, such as:

"You, all my disciples, everyone should become spiritual master."

(Śrīla Prabhupāda Lecture, 22/8/1973)

These types of statements are usually trotted out by both factions when trying to prove that Śrīla Prabhupāda authorised all his disciples to become successor *dīkṣā* gurus. However, as these statements do not exclude females, if one accepts that they authorise successor *dīkṣā* gurus, then one must also accept that they equally authorise female *dīkṣā* gurus. To counter this, the anti-FDG group has simply changed its stance to that of the IRM, and accepted that these types of statements are only authorising everyone to preach, i.e.

to become supplementary *śikṣā* gurus who assist the main *śikṣā* guru and *dīkṣā* guru, Śrīla Prabhupāda:

"What if the two statements 'in play', i.e. the one below and the other that was introduced earlier (the famous 'I want all of my disciples to become spiritual master'), were meant to generally encourage all of SP's disciples to feel that by spreading his teachings they could guide the world — in general terms? But to specifically become dīkṣā gurus — as we have at present within ISKCON — is a different concept. [...] So such quotations from Prabhupāda have to be viewed as 'statements of encouragement', and not 'statements of ideology'?"

However, if one accepts that whenever Śrīla Prabhupāda said "become guru" or "become spiritual master", he was not issuing an order for successor *dīkṣā* gurus, whether male or female, then Śrīla Prabhupāda continues to remain the *dīkṣā* guru, as he has not authorised any *dīkṣā* guru successors!

(Interestingly, the leader of the FDG group, HG, had already long ago accepted this argument above, that whenever Śrīla Prabhupāda was urging his disciples in general to "become guru", these statements "would not apply to a primary guru-disciple relationship, on the level of śikṣā or dīkṣā". (HG, 13/8/1997 — the full exchange can be viewed at: www.iskconirm.com/hrdayananda_master_of_evasion.htm)

Conclusion

Thus, in attempting to argue for their particular version of the guru successor program, both factions actually end up showing that the debate is unnecessary since Śrīla Prabhupāda remains ISKCON's *dīkṣā* guru, and successors, be they male or female, are neither authorised nor required!

Using Māyā to Justify Self-Worship - 1

In this issue's Editorial, it was explained how the "label hoax" used to perpetrate the guru hoax actually constitutes the very definition of *māyā* (illusion). In this article, we shockingly reveal how the whole system of ISKCON's guru worship is also admitted as being nothing other than *māyā*. All emphases below have been added.

The *sākṣād-hari* system

The bona fide system for the worship of the *dīkṣā* guru is stated in the *Gurvaṣṭakam* prayers which are sung every morning in every ISKCON temple during *maṅgala-ārati*:

"The spiritual master is to be honored as much as the Supreme Lord ('sākṣād-hari') because he is the most confidential servitor of the Lord."

(*Gurvaṣṭakam* Prayers, translation, verse 7)

However, the scriptures also state that such worship is to be restricted only to a guru who has reached the topmost platform of devotional service:

"In the *Padma Purāṇa*, the characteristics of the guru, the bona fide spiritual master, have been described: [...]"

The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. [...] When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."

(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā*, 24.330)

Indeed, the same *Gurvaṣṭakam* prayers describe the position of the guru who is to be worshipped as "*sākṣād-hari*", as one who is "*relishing the mellows of pure devotion within his mind*" (verse 2) and who is "*expert in assisting the go-pis*" (verse 6).

Thus, it is very clear that only a person who is factually on the platform of "*sākṣād-hari*", or the most advanced level of devotional service, is to be worshipped as *sākṣād-hari*.

The *māyā* system

In contrast, it is openly admitted that in ISKCON the "*sākṣād-hari*" system of worshipping their guru is based upon simply "pretending" that their guru is "*sākṣād-hari*" when, in reality, he is not — as revealed here by ISKCON guru and GBC, HH Śivarāma Swami ("SRS"):

"Yes, I can give myself to this person at whatever level of advancement he is in Kṛṣṇa consciousness, and I can see him as sākṣād-hari, as the representative of Kṛṣṇa. He may not be sākṣād-hari in the sense that he's on the same transcendental platform as Lord Kṛṣṇa, but if he strictly follows his eternally liberated guru Śrīla Prabhupāda, or if he follows the example of our eternally liberated founder-ācārya through his paramparā, which I've seen him doing, then I feel that I can fully surrender myself and can give myself to him."

(SRS, Podcast, 18/10/2012)

As we saw in the Editorial, accepting "that which is not", in this case a non-*sākṣād-hari* person as "*sākṣād-hari*", is the very definition of *māyā*, or illusion:

"The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means 'that which is not'."

(*The Science of Self-Realization*, Chapter 5)

Thus, it is admitted that the whole system of worship of ISKCON gurus is based entirely on *māyā*! Ironically, in a perverted way, it may seem apt that the system of worship of ISKCON gurus is based on "pretending" they are something which they are not, when, as noted in the Editorial, the position of the gurus is itself based on pretending that they are *dīkṣā*

gurus when they are actually only functioning as *ṛtvik* (proxy) initiators.

Everyone is *sākṣād-hari*

Another ISKCON guru, HH Bhakti Vikāsa Swami ("BVKS"), goes further and openly admits that the system of ISKCON guru worship is not only based on *māyā*, but also actually offered by *māyā* itself:

"Now that by default I am a little big shot in ISKCON, māyā is offering me enhanced opportunities for self-infatuation, in the form of certain disciples and others seeming to regard me as something that I am not." (BVKS, *Śrīla Prabhupāda Tributes*, 2012)

So again, we have the definition of *māyā*, whereby BVKS admits that his disciples regard him "as something that I am not". BVKS fully admits that he is not qualified to be worshipped as "*sākṣād-hari*" due to not being on the level of *sākṣād-hari*. Rather, he claims that his only qualification is that he has reached the same level as virtually anyone else in ISKCON — be he a Life Member, *bhakta*, neophyte, congregational member, etc. — which is to simply be able to tell others to follow Śrīla Prabhupāda:

"My Vyāsa-pūjā [...] So you may think, well, what is my qualification to accept the honour and affection that you are offering to me [...] Well, that is my qualification, that if I can glorify Prabhupāda then that's the qualification ... actually, the ... I'm not qualified, intrinsically, but qualified because I can point, 'here is Prabhupāda, and follow his instructions, and ask you to have faith in what Śrīla Prabhupāda has given.'" (BVKS, "Vyāsa-pūjā" Lecture, 5/1/2008)

To illustrate this point, can everyone who is reading this article please stop momentarily, find the nearest person to you, and say to them: "*Please follow Śrīla Prabhupāda and have faith in what he has given.*" Finished? So, BTP has just instantly created tens of thou-



Bhakti Vikāsa Swami:
Promoting *māyā* worship

sands of persons, who according to ISKCON's system, are now qualified to be worshipped as "*sākṣād-hari*" or "as good as God"! (However, please do not take disciples and start accepting such worship!)

So, BVKS admits that he is worshipped as good as God only because he states what everyone else in ISKCON should also be stating — "follow Śrīla Prabhupāda". However, to claim that this stating of the obvious warrants such worship is simply pretending to be something one is not, or in other words, *māyā*.

Conclusion

We had stated in the Editorial, that when one is happy to base one thing on *māyā*, the "label hoax", then this is merely a symptom which reveals that one is actually *in māyā*, and therefore will act in this way in many other areas too. And here is a perfect example of this tendency, whereby it is openly accepted that the whole system for how ISKCON gurus are viewed and worshipped must itself be based on *māyā* — or "that which is not".

Using *Māyā* to Justify Self-Worship - 2

In the preceding article we documented that it is admitted that the system for worshipping ISKCON gurus is based on *māyā* (illusion). One may wonder how one could possibly justify a system which is accepted as nothing but cheating? We had noted that HH Śivārāma Swami had tried to claim that such a system was fine as long as the person appeared to be following Śrīla Prabhupāda. But he also admitted that this could be the case for any person, regardless of the "level of advancement he is at in Kṛṣṇa consciousness". So, this is not actually a justification since it is fully accepted that a person who may not be *sākṣād-hari* should still be accepted as such, i.e. *māyā*, or "that which is not".

HH Bhakti Vikāsa Swami ("BVKS"), the other person whom we quoted admitting to this system of cheating, has in conjunction with his confession, tried to offer two justifications for the same. All quotes in the shaded panels below are from the same article submitted by BVKS in the 2012 *Śrīla Prabhupāda Tributes* book, from which his original admission was quoted. One justification was to claim:

"Śrīla Prabhupāda, my disciples annually celebrate a function to honor me, which they call *Vyāsa-pūjā*. I trust that you are satisfied with that, for you have stated, 'My glory will be when my disciples are worshipped all over the world.'"

Yet, when consulting the fine print at the end of his article, we find that this "quotation" which BVKS presents as coming from Śrīla Prabhupāda, is not a documented quotation from Śrīla Prabhupāda, but only what a disciple claims he remembers Śrīla Prabhupāda telling him. In addition to not satisfying the POP (Prabhupāda-Only Paradigm)'s standard of documented evidence from Śrīla Prabhupāda, this "evidence" offered by BVKS does not even satisfy the standard he himself puts forward for accepting Śrīla Prabhupāda's teachings. For, in the same article, he also states:

"Please grant me and all your aspiring followers the intelligence to understand that, although subsequent to your departure our knowledge and awareness of the extensive Vaiṣṇava culture and literature have inevitably increased, there will never be any question of 'going beyond' what you have given us. It is you who are saving us all, and you live forever in your books. Please awaken in us the realization that in your books you have presented everything we need to know for becoming fully Kṛṣṇa conscious."

Thus, BVKS is basing his whole justification for the system of cheating that constitutes the worship of himself and other ISKCON gurus, on "going beyond" what Śrīla Prabhupāda has given in his books — which BVKS strongly asserts should not be done. So, even the justification for the system of cheating worship is *itself* another form of cheating from BVKS!

A second justification BVKS gives, is as follows:

"Śrīla Prabhupāda, my disciples annually celebrate a function to honor me, which they call *Vyāsa-pūjā*. [...] Yet there is a clear distinction between *Vyāsa-pūjā* in my honor and *Vyāsa-pūjā* in honor of Your Divine Grace."

But, in practice, BVKS has admitted that he is to be worshipped in the same manner as Śrīla Prabhupāda:

"...through the *paramparā*. I'll take you to my guru and then he takes you to his guru, and like this the mercy comes down, and we bring people in and offer them up. [...] And the guru is the sum and substance of all the demigods and actually the guru is ... the Vaiṣṇava guru is even more important than the demigods in as much as they both accept worship. [...] And I'm saying that and I am a Vaiṣṇava guru. [...] So the *ācārya* that Kṛṣṇa is speaking about when he's instructing Uddhava, that 'the *ācārya* is as good as Me', not be disrespected in any way, is the forest *rishī* guru. And of course this applies to all those, all Vaiṣṇava gurus."

(BVKS, Reply to *Ṛtvikism*, 9/2/2009)

He is clearly claiming that he is an *ācārya* who should be worshipped to the same standard as Kṛṣṇa — just like any other *ācārya* in the *paramparā*, including Śrīla Prabhupāda. BVKS is, therefore, teaching that there is to be no distinction between how he is to be worshipped and viewed by his disciples, and how the disciples of Śrīla Prabhupāda would view and worship Śrīla Prabhupāda.

Thus, there is no justification for this cheating, *māyā* system of ISKCON guru worship. There is only cheating which one attempts to justify simply with more cheating.

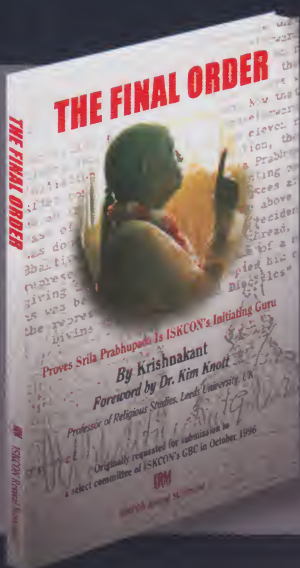
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